



Dr. *B E N N E T's*
Spittal Sermon,

A P R I L the 24th, 1717.



BATEMAN Mayor.

Martis xxx^o. die April' MDCCXVII.
Annoq; Regni Regis *GEORGE II*,
Mag' Britan' &c. Tertio.

IT is Order'd, *That the Thanks of this Court be given to the Reverend Dr. Bennet for his Sermon preached before this Court, and the Governors of the several Hospitals of this City, at the Parish-Church of St. Bridget, on Wednesday in Easter-Week last, and that he be desired to Print the same.*

Per Cur'

Le Gros.

Of Beneficence to our Savior Christ.

A
SERMON

Preach'd before the Right Honorable the

Lord Mayor,

The COURT of

ALDERMEN,

THE

SHERIFFS,

AND THE

GOVERNORS of the several
HOSPITALS

IN THE

CITY of LONDON,

IN

St. BRIDGET's Church,

On *April* the 24th, being *Wednesday* in
EASTER Week, 1717.

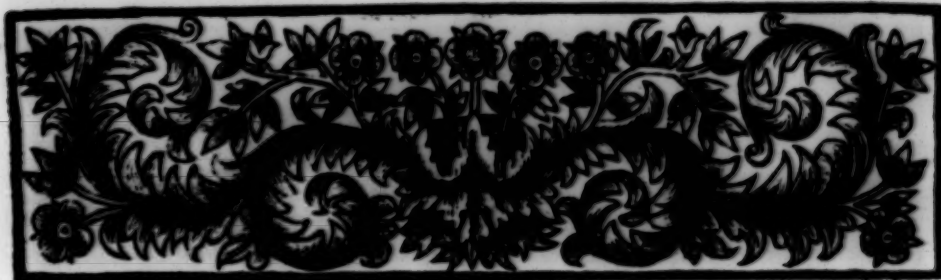
By **THO. BENNET, D. D.**
Vicar of *St. Giles's Cripplegate.*

L O N D O N:

Printed for **W. INNYS** at the *Prince's Arms* in *St. Paul's*
Church-Yard. 1717.

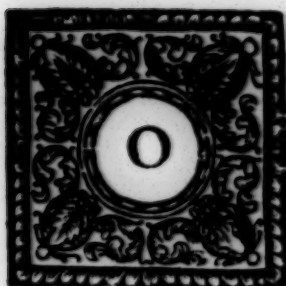
Price Three Pence.





MATT. XXV. v. 40.

And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.



OUR blessed Lord assures us in the 31st and some following Verses, that *when the Son of man* (even Christ himself) *shall come in his glory* (viz. at the day of general Judgment) *and all the holy angels with him* (of whom we are often told, that they shall attend his Majesty on that great Solemnity) *then shall he sit upon the throne of his glory; And before him shall be gathered all Nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep* (or his sincere servants) *on his right hand, but the goats* (or disobedient) *on the left. Then shall the king* (the same Lord Jesus) *say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred,*

and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye cloathed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous (that is, the merciful and beneficent Persons, who performed such good Offices to those that needed them) answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and cloathed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And (as it then follows in the words of my Text) the king shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Afterwards, in the 41st and some following Verses, we have an account of the different treatment of those who were guilty of the opposit Practice, of those who were cruel and hard hearted to the Miserable and Distressed. We are told, that *then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye cloathed me not ; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.*

And (as the Conclusion of the whole matter, we are told in the 46th Verse, that) those (viz. the Unmerciful) shall go away into everlasting punishment ; but the righteous (that is, the pitiful and tender hearted) into life eternal.

It.

It can't reasonably be imagined, that this passage of Scripture is to be understood in the most rigid literal sense ; as if those very Words, which are here put into their respective mouths, must needs be actually spoken hereafter by our blessed Lord, and the several persons who shall stand before his Tribunal. No ; both the Righteous and the Unrighteous are so plainly informed beforehand of what they must expect and depend on, that neither of them shall be surpriz'd at our Lord's dealing with them, or seem ignorant of, or endeavor to excuse and cover, their own actions ; as this Representation, if strained to the utmost, might imply. Nor will it, I dare say, be pretended by any, that Mens future state of eternal Happiness or Misery shall be solely and absolutely determined by their practice or neglect of those good Offices to their brethren, which our Lord will be pleased to interpret as don to his own Person. For there are doubtless many other branches of Christianity, besides that which this passage is intended to promote and enforce ; and as we are unquestionably bound to observe all the Rules of the Gospel, so must we not hope for Salvation, if any one of them be disregarded by us. We are therefore to consider, not so much the bare letter, as the manifest drift and design, of what our dear Redeemer has vouchsafed to speak for our counsel and encouragement. His intention was to quicken and invigorate our Compassion to others by this endearing consideration, that whatever Kindnesses we bestow on his brethren, he graciously condescends to accept them as bestowed even upon himself, and will accordingly recompense us at the last great Day, as certainly, and as generously, as if he himself were still sojourning upon Earth, and had been relieved or supported by our Charity.

And,

And, good God! what Transports must this single Consideration fill the Breast of every Beneficent Christian with! O my Brethren, would we be persuaded to turn it over frequently in our Thoughts, what glorious Effects wou'd it produce! what a Sincerity and warmth of Affection, what a Profusion of Love, what a settled Gladness of Heart, wou'd it necessarily bless us with!

I need not observe to you, that the Subject I am treating of, admits of no Reasonings or Arguments. That we are obliged to do Charitable Offices to all Mankind, but especially to the Members of Christ's Body the Church; that if we forbear these good Offices, whensoever they are in our Power, we shall be severely punish'd in Hell Flames; whereas if we diligently discharge them, we shall be recompens'd above measure in Heaven: and consequently that 'tis our own particular Interest to spread Happiness all around us, and to do all the Good we possibly can, to those who want our Assistance, or may in any respect be the better for us; in short, that we ought to exert all our Facultys for the benefit of others, and greedily to catch at every opportunity of making our Fellow Creatures either less miserable, or more happy; these things, I say, are to be supposed: my present business being not to evince, but only to declare and press upon you a selfevident Truth, which may be easily seen, but not proved; or rather, which is not capable of being proved, otherwise than by being seen, and which as soon as ever 'tis perceived by us, is of course demonstrated to us.

We must therefore look into our selves, and reflect upon what we always feel in our Breasts. Every ingenuous Mind has naturally a very quick sense of Obligations, and can't forbear expressing his sense of them

them upon all proper occasions: Infomuch that Gratitude discovers it self in the whole course of his behavior; it mixes and shines in every action, which does in any wise terminate in, or relate to, the Benefactor. Nor are we able to endure, we cannot with Patience hear of, such a Monster, as either does not acknowledge, or (when he is able) does not endeavor to return, the Favors he has receiv'd. Such Notions do spring up of Course in our Minds; such Impressions result from the Frame of Humanity; and we must cease even to be, before they can cease to affect and move us.

Let me therefore put a Case. Suppose that a very great Man, on whom God has poured forth the Abundance of his Blessings, to whom he has given all things richly to enjoy, should out of mere Pity bestow a considerable share of his vast Affluence upon a neighboring Begger, only requiring him to part with his Superfluitys, with what he may very conveniently spare, for the relief of his own indigent Kindred, who were therefore left in harder circumstances, that he might have the satisfaction of supporting them for that Person's sake, to whom he owed his whole Fortune. In this case, if he who was lately a Begger, but is suddenly, and without any particular Merit, advanc'd above others of his own Family, should punctually execute his Benefactor's Will, and diffuse an universal Blessing through his whole Family, and make every part of his own Flesh and Bloud perfectly easy in their Circumstances; you wou'd say, he did but his Duty: and tho' you wou'd certainly commend him for it, yet you wou'd as certainly expect nothing less from him. But then, if this Creature should instantly forget his late Deplorable Condition, and harden his Heart

B

against

against those whose Necessitys call aloud for Pity ; if he shou'd see his Brother have need, and shut up his Bowels of Compassion from him ; if instead of feeding and cloathing his own nearest Relations, he shou'd squander away large sums upon his Vices or his Vanities ; if those very Persons whom bare Nature obliges him to protect and assist, should be necessitated to starve and perish for want of that very sustenance, which is consumed perhaps by his Dogs or Horses ; if they shou'd be forc'd to go naked, merely that he may be furnish'd with a more splendid Equipage ; if he shou'd stop his Ears against their Complaints, or drown their Cries with Instruments of Musick, the Attendants on his riotous Jollity ; in short, if he shou'd sacrifice them to a prodigious Luxury, and abandon them to the extremity of Sorrows, merely to support his mad Extravagance ; speak your own Consciences, my Brethren, What Judgment wou'd ye pass on such a Wretch ! What wou'd he not deserve in your Opinion ? I doubt not but every Man's Bloud boils within his Veins ; or rather, ye are willing to hope, that no such Beast ever did, or can, burden the Earth in the shape of a Man. This shews ye, that every body understands, what Behavior suits a Person in the Circumstances above described.

But then farther, suppose we that the Benefactor were constantly present, and had opportunity of observing the whole Conduct of him whom his own Bounty had rais'd to so great a height of Prosperity ; in this Case, if the Man were insensible of his Duty, I confess, we cou'd hardly imagin, that even the Eye of his Patron wou'd influence or restrain him. But surely, if he be of a grateful Spirit, if he really loves the Fountain of his Bliss, if he
wou'd

wou'd but be glad to please one who has made him so remarkably happy ; I , if he has that disposition of Mind which does infallibly become him, and which he ought to be endued with ; what Pleasures wou'd the discharge of even his indispensable Duty afford him ! How wou'd he rejoice in conveying that Happiness to others, which he himself possesses so plentifully ! Wou'd he not labor very hard, think ye, that he might be able throughly to approve himself to one who had conferr'd immense Favors on him ? And what unspeakable Satisfaction must he constantly feel in perceiving and knowing, in being practically convinc'd, that his best Friend is not only perfectly pleas'd with his Demeanor, but also incessantly triumphs within himself, when he reflects, that under God he was the happy Instrument of that Person's Advancement, whom he sees thus growing up apace into a public Blessing, by the force of that noble Principle, by a vigorous imitation and practice of that admirable, that Godlike Virtue, which first, which alone, prompted his Benefactor to advance him ?

This is most certainly that sense of things which the bare light of reason teaches ; 'tis the necessary result of that inbred Good Nature and common Understanding, which, as bad as the World is grown, and notwithstanding Original Sin has so much lessened and weakened our Dispositions to Piety, 'tis hardly possible for any Man wholly to divest himself of. 'Tis no more than every Heathen confesses ; 'tis no more than the most ignorant Savages do therefore know and believe, because they can't but feel it within themselves. Whereas Religion heightens and improves this obvious Truth ; Christianity shews us, that our Lord Jesus, the Great Savior and Gover-

nor of the whole World, as he is the Author and Dispenser of all Blifs, whether temporal or eternal, so he requires us to do good to others for his sake, and accepts of our Benefactions to all sorts of miserable Objects, as conferred on his own Person. Let me therefore briefly remind you of what Christ is to us, and consequently what reason we have, by doing Good to others, humbly to acknowledge (for alas! 'tis by no means in our Power to requite) the Mercys we receive from him.

We learn from the Holy Scriptures, and our own Experience does too plainly convince us, that we are by Nature Slaves to our Lufts; and in Consequence of this Depravity the whole Race of Mankind would have utterly perished, had not our dear Redeemer reconciled us to our offended God. To compass this Glorious End, it was necessary (so the Divine Goodness and Wisdom judged) that our Lord shou'd descend from Heaven, and become incarnat, and undergo the fatigue of a miserable Life, and submit to a painful and ignominious Death, that he might make peace by the shedding of his own most precious Bloud, and purchase eternal Joys for such as wou'd embrace the Terms of the Gospel Covenant.

I do not enlarge upon these Particulars, which I may justly presume you are much conversant in, and thoroughly acquainted with. For when I speak in this Assembly; when I am surrounded with such evident Proofs of your Piety; when I see what Effects Christianity has actually wrought in you: I must take it for granted, that you understand the Religion you practise; that you know upon what Grounds you act; and consequently, *ye have no need, that one teach you again, which be the first Principles of*
the

the oracles of God. I will therefore only observe to you, that such infinit Beneficence, as our Lord Jesus Christ has expressed for the Salvation of our souls, as it lays upon us the strictest obligations to universal Obedience, so it particularly urges us forward to all instances of Charity to those afflicted servants of our indulgent Master, to those disconsolate brethren of our great Patron and Redeemer, whom he has left amongst us for this very purpose, that we might never want opportunitys of following his glorious Pattern, that we might have the satisfaction of imitating his bright Example, that we might do good to others (after the same manner, tho' we cannot in the same measure) as he has don to us; nay, that we might seem at least willing to repay the Mercys we are so deeply indebted to him for. Because so great is our Redeemer's goodness; so tender, so fervent, so passionat is his Concern for every the meanest man upon Earth; that whatever Kindness we show to the most despicable mortal, our great Benefactor, our Lord, our incarnat God, is pleased of his abundant Mercy to declare and assure us, that he esteems it don to his very self, and will in due time reward us accordingly.

Wherefore, that I may now drive this Consideration home, let us imagin, that the Holy Jesus, who sits enthroned at God's right hand, should vouchsafe to descend from Heaven; suppose he should appear to your very Senses, that he should be even seen, and heard, and personally converse with you; could any Man here present find in his heart to deny this Holy Jesus a small request? Should he (for instance) beg some Provision for one that was hungry, or some Cloathing for one that was naked, and should he solicit this Charity in as open a manner as I now
speak

ſpeak to you ; could any Chriſtian reſuſe to grant it ? Would any one that valu'd his own Salvation, that dreaded eternal Torments, or wiſhed for eternal Joys, and knew that 'tis abſolutly in the power of this very Jeſus, to aſſign him a portion of the one or the other ; I ſay, would any man dare to diſoblige the Holy Jeſus ? Or if he ſhould dare to diſoblige him in any ſuch inſtance, let me aſk you this plain Queſtion, *would he not moſt juſtly deſerve to be damned for it ?*

And yet this is in effect the very truth of the Caſe, whenſoever we harden our hearts, and withhold Good from him to whom it is therefore due, becauſe 'tis in the power of our hand to do it. For tho' the bleſſed Jeſus does not cauſe us to hear the ſound of his own Voice, yet he has taken effectual care, that we ſhould know by his own Words recorded in Scripture (and which our own Conſciences, if we will but liſten to them, do never fail to thunder into our Hearts) that he does particularly intereſt himſelf in the behalf of every afflicted perſon, that he recommends him to our Compaſſion, that he expects a ready compliance ſutable to our Abilities ; briefly, that he eſteems every ſuch Caſe his own, and obliges himſelf accordingly to reſent all the rough or unkind uſage, which any of his diſtreſſed Members ſhall meet with.

On the other hand, did our bleſſed Savior viſibly appear to point out the Objects, how would the heart of a beneficent Chriſtian leap towards them ? With what an officious Haſt would he deal out bread to the Hungry, and cloaths to the Naked ? With what an eager Joy, with what an affectionat Zeal, would he ſuccor the Oppreſſed, and cheriſh the Diſconſolate ? How fond would he be of adminiſtring every ſuch

such comfort, as Christ would have him distribute to those who had the misfortune to want it?

Now if we should naturally and necessarily act thus, upon supposition that Christ were visible to us, and we were assured of his Presence by seeing him stand before us; why should the bare want of sensible evidence occasion any difference in our Conduct? Does not Revelation certify us, that Christ is ever near us? Can't we therefore behold him with an Eye of Faith as stedfastly, as if we beheld him with our bodily Organs? Believe me, Brethren, I have not been entertaining you with golden Dreams; I have not led you to a Visionary scene of Religious Chime-ra's. For if we may safely rely upon the Testimony of Holy Writ, if we may credit what our Savior himself has spoken; this is not Fausy and Delusion, but unquestionable Fact, such as every Christian must firmly believe, if he dares to trust his Bible.

For do ye not all allow, that Christ, being God as well as Man, is strictly Omniscient; that he understands and observes every one of our most privat Actions; and looks into, and sees through, the very Secrets of our souls? Are not all things naked and open before him with whom we have to do? Christ therefore is as certainly present with us, and does as narrowly view our Behavior, and weigh our most hidden Thoughts, as if he were corporally present, and we perceiv'd him perpetually close by us. And we can't but as firmly believe him to be ever near us, tho' we do not hear his Voice, or see his Shape; as if we felt his Body, or beheld him with our Eyes, and could distinguish the sound of his Words. This ought to be duly reflected on; and were the sense of it deeply graven on our Souls, as 'twould absolutly govern

govern us in all other respects, so 'twould particularly oblige us to the utmost fervor in Charity.

Let us therefore accustom our selves to Retirement and Meditation; Let us frequently ruminat upon these important Truths; Let them rest and dwell upon our Minds, till they have worked us up to a thorough habitual Conviction; And let us incessantly beg of God, that he wou'd effectually stamp these Notions on our Hearts, and create in us a constant sutable regard to that Holy Jesus, whom we cou'd not but always revere, whose recommendations of Miserable Objects we shou'd always so gladly accept, were we duly sensible of his Presence with us, and that by shewing Mercy to them, we do in reality shew Mercy even to him.

And indeed we ought for our own sakes heartily to endeavor after, and pray for, this truly Christian frame of Spirit.

For do but consider with your selves. Were this your temper of mind, wou'd it ever be possible for you to be guilty of denying assistance to any real object of Compassion? Could you find in your heart to refuse a piece of Bread to that Man whom Christ intreats you to feed? nay, by feeding of whom you do, in Christ's own Opinion, feed Christ himself? Could you deny a Garment to your naked Savior? Could you forbear binding up the Wounds of him, who poured forth his warmest Heart Bloud for you? These and many other startling Questions I could put to you: but I had rather you shou'd, as occasion offers, put them to your selves. I dare say, I know beforehand, what Answer your Consciences wou'd make you. How strong a Guard therefore, what an impregnable Security, wou'd this afford against the great and detestable sin of Hardheartedness to
the

the Miserable, every instance of which represents our dear Lord's own Person, and challenges our pity in his Name, and by his Authority!

On the other hand, if Pleasure always accompanies Generous Actions, and rises in proportion to the Good that is done, and to the Merit of the Object; then what an everlasting Fund of Joy is the Beneficent Christian master of? What Raptures must he incessantly feel, who Feeds, who Cloaths, who Visits, who Comforts, his dear Redeemer? But this is a Joy, which we cannot express. Blessed be God, it may be tasted, tho' not described. Be but once prevailed upon to make the Experiment of its sweetness; and I dare promise, you'll need no Exhortations to covet and endeavor after the constant fruition of it.

The truth is, this is a Joy which none but a good Christian can feel; and consequently a Man that allows himself in the practice of any known sin, can form no tolerable Notion of it. He that performs a generous action for base and unworthy ends, cheats himself of that very pleasure which would naturally flow from it. For tho' the whole World should applaud him, yet the reproach of his own Mind deadens the relish of what must otherwise have afforded him the most agreeable satisfaction. On the other hand, he that performs a generous action upon Generous Principles, and consequently intends a Generous End, even the Happiness of his Fellow Creatures; this Man, if the whole World should in mere spite condemn and persecute him for that very action, must notwithstanding feel such an inward Comfort, as surpasses all Imagination. But still even this does not arise up to that Christian Generosity which I have been speaking of, *viz.* the

C

doing

doing of Generous Actions, not barely for Generous Ends (for those may be meant even by an Infidel) but for the pure Love of Christ, and merely out of a regard to our Savior's Person.

Now he that allows himself in the practice of any known sin, can never be thought to love Christ with any tolerable degree of sincerity and fervor. For let Men pretend what they please, 'tis impossible for us wilfully to disoblige the Person we dearly love. And I need not prove to you, that whosoever allows himself in the practice of any known sin, does every Moment disoblige Christ, by doing what he mortally hates before his very face, in direct opposition to his known Laws, nay, in flat contradiction to the sole end of his Incarnation and Death, which was the destruction of sin. Wherefore those Persons only can feel the Pleasure of Christian Generosity, who do truly love Christ, who do consequently act upon that very Principle, and do therefore perform such good offices, because their Love of Christ constrains them.

Now such a truly pious Soul, he who is perfectly obedient to Christ, and to the best of his Power observes all his Commands; he whose Heart is right before him, because he endeavors to please him in all instances whatsoever; this Man, having nothing to fetter and clog his Affections, nothing to pall his Relish, nothing to abate the Vigor of his spiritual Faculties, nothing to blunt and wear off the Edge of his religious sensations; this Man, when he is busy'd in Works of Charity, and is consequently doing good Offices to that Holy Jesus, to whom he has infinit Obligations, and whom he therefore loves with inexpressible ardor; this Man, I say, when thus blessedly imploy'd, is overwhelm-
ed

ed with delight, he feels such rapturous pangs, such strong convulsions of pleasure, such fierce agonies of joy, that no wonder if he be sometimes carried beyond himself, transported with an excess of Bliss, and with *St. Paul* caught up to the third Heaven (whether in the Body, or out of the Body, I cannot tell, God knoweth) there to receive a foretast of that immense Happiness, which when he is able to endure it, he shall eternally triumph in.

I shall add, that this Holy Work, this incessant round of Beneficence, in which every Christian may and ought to labor, is the best Preservative against, and Cure for, a Religious Melancholy, which many well disposed People are through Indiscretion too much inclined to. I confess, if they retain any darling Lust, if they are desirous to spare any beloved sin, they have no reason to expect that solid habitual Joy, which every wise Man would gladly be possess'd of. And therefore they are scarce to be pity'd, if they are frequently overcast with gloomy thoughts, and terrify'd with dismal apprehensions. For there neither is, nor indeed can or ought to be, any well grounded Peace of Conscience, and lasting Serenity of Mind, so long as the Devil lurks in any corner of the Heart. But if a Man be sincerely disposed to forsake all manner of Sin, if he has thoroughly searched and examined his Soul, and purged it from the practice and the love of all sorts of Wickedness; then I dare answer for it, that tho' in particular Instances there may be something peculiar, yet in all ordinary Cases, the practice of Christian Beneficence will dispel a Man's Scruples, confirm him in a state of spiritual Health and Soundness, and make him glad with beholding the Joy of God's Countenance.

Let such a person therefore, not barely do kind Offices in a common degree, such as all the World would expect from him, such as he could not forbear without giving a scandalously bad Example; but let him exert himself in a manner suitable to his Case. Let him remember, that such inveterate Distempers are to be carry'd off by a proportionable degree of Religious Exercise. And therefore (besides that ordinary measure of Charity which he is supposed to observe, over and above what he would think necessary upon all other accounts) he must privately seek for such opportunitys of doing kind Offices to his Savior (by being beneficent to his Savior's brethren) as none but his Savior, if possible, shall know of; that nothing of Vanity, not even that praise which is the just and usual Reward of Bounty, may influence or disturb him; that nothing may choak or hinder the operation of the Medicin; but the pure fervor of his Love may intirely direct and govern him. Let him therefore find out his Savior immur'd in Sorrows, chained to silence in a miserable Obscurity, whither not even Complaints shall lead him. That is, for instance, Let him find out poor industrious Housekeepers, whose modesty stifles their Groans, who are asham'd to complain, or to confess that they are overburden'd with their Families. Let him find out Aged Persons, who are past begging Relief; or Young Children, that are exposed to the danger of both temporal and eternal Ruin, by the want of a Religious Education. In short, let him but fasten upon such deplorable Objects, as God's Providence will certainly cast in his way, such as he can't miss, if he be but willing to find them; and then let him give, not grudgingly, or of necessity, but as becomes a chear-

cheerful Giver. Then would I advise him to let his Christian Love loose, and to vent the whole force of that noble Passion upon such truly worthy Objects. And let him contrive (as every Man may, if he pleases) so to bestow his Bounty, as that it shall remain a secret even to the Day of Judgment, when the discovery (to be sure) will not injure his Design, or lessen the Comfort he desires at present to receive from it. Now, whenever the Clouds arise, when the Bloud curdles, when the Spirits droop, when he needs Consolation; then let him reflect upon these good Actions, and if he has opportunity, let him repeat them, and at the same time humbly thank God for the Abilitys he has receiv'd of doing good. You may imagin, I would not willingly be thought an Emperic in Divinity: but yet I could almost venture to pronounce this a *Neverfailing* Remedy. At least I will insist, that no man shall doubt the Success of it, till he has once try'd it.

And now, my Brethren, the best Application I can make of my Discourse is by reading to you

A TRUE REPORT, &c.

The aforefaid particular Account of your last Year's Charity, calls to my remembrance what St. Paul said to the *Theſſalonians*, *But as touching brotherly love, ye need not that I write unto you. For ye your selves are taught of God* (that is, as the Phrase manifestly (a) signifies, Ye are already effectually wrought upon by God's teaching, and thereby influenc'd) *to love one another. And indeed ye do it towards all the Brethren,*

(a) This Phrase is largely explain'd in the *Confutation of Quakerism*, Chap. 4. p. 39, &c.

which are in all Macedonia. Even so I may say to you ; Ye need not be put in mind, that Christian Beneficence is a great Duty ; for your Practice shews, that ye are already sensible of it. For this comfortable Spectacle, this noble Solemnity, bears witness for you. However I must add, as the Apostle does in that very place, *We beseech you, brethren, that ye increase more and more.* That Practice, which has been already so remarkable and exemplary, will, I hope, be not only continu'd, but enlarg'd, that our dear Lord may be the more liberally Assisted, and you the more liberally Rewarded.

I have already consumed so much of your Time, that I can't permit my self to detain you longer, by recommending the particular Designs, which these Annual Assemblies are intended to carry on. Indeed they loudly proclaim their own Excellencys, and do most effectually recommend themselves.

May that God, who has hitherto so visibly prosper'd them, continue his Protection and Blessing ; and may all those Persons, under whose pious Care they still flourish, enjoy the Comfort of their Christian Labors here, and be eternally recompenced for the same hereafter, by that gracious Lord, who has promised in the words of my Text to say unto them, *In as much as ye have done don it unto one of the least of these my brethren, ye have done it unto me.*

The E N D.

BOOKS Written by the Reverend Dr. BENNET, Vicar of
St. Giles's Cripplegate, and Sold by W. INNYS at the
Prince's Arms in St. Paul's Church-yard.

AN Answer to the Dissenters Pleas for Separation, or an Abridg-
ment of the *London Cases*; wherein the Substance of those
Books is digested into one short and plain Discourse. The
Fifth Edition.

A Confutation of *Popery*, in Three Parts; wherein, I. The Contro-
versy concerning the Rule of Faith is determined. II. The particular
Doctrines of the Church of *Rome* are confuted. III. The *Popish* Objections
against the Church of *England* are answer'd. The Fourth Edition.

Devotions: viz. Confessions, Petitions, Intercessions and Thank-
givings, for every Day of the Week: and also before, at, and after
the Sacrament; with occasional Prayers for all Persons whatsoever.

A Discourse of Schism, shewing, I. What is meant by Schism.
II. That Schism is a damnable Sin. III. That there is a Schism between
the established Church of *England* and the Dissenters. IV. That this
Schism is to be charged on the Dissenters side. V. That the modern
Pretences of Toleration, Agreement in Fundamentals, &c. will not ex-
cuse the Dissenters from being guilty of Schism. Written by way of
Letter to three Dissenting Ministers in *Essex*, viz. Mr. *Gilson* and
Mr. *Gledhil* of *Colchester*, and Mr. *Shepherd* of *Braintree*. To which is
annexed, an Answer to a Book intituled *Thomas against Bennet*, or the
Protestant Dissenters vindicated from the Charge of Schism. The
Fourth Edition.

A Defence of the Discourse of Schism, in Answer to those Objections
which Mr. *Shepherd* has made in his Three Sermons of Separation, &c.
The Fourth Edition.

An Answer to Mr. *Shepherd's* Considerations on the Defence of the
Discourse of Schism. The Fourth Edition.

A Confutation of *Quakerism*; or a plain Proof of the Falshood of
what the principal Quaker Writers (especially Mr. *R. Barclay* in his
Apology and other Works) do teach concerning the Necessity of im-
mediate Revelation in order to a saving Christian Faith; the Being,
Nature and Operation of the pretended Universal Light within; its
striving with Men, moving them to Prayer, and calling them to the
Ministry; Regeneration, Sanctification, Justification, Salvation and
Union with God; the Nature of a Church; the Rule of Faith; Water-
Baptism, and the Lord's Supper. Diverse Questions also concerning
Perfection, Christ's Satisfaction, the Judge of Controversies, &c. are
briefly stated and resolved. The Second Edition.

A Discourse of the Necessity of being Baptiz'd with Water, and Re-
ceiving the Lord's Supper; taken out of the Confutation of *Quakerism*.
pr. 3 d, or 20 s. a 100.

A brief History of the joint Use of precomposed set Forms of Pray-
er, shewing, 1. That the ancient *Jews*, our Savior, his Apostles, and
the primitive Christians, never join'd in any Prayers, but precompos'd
set Forms only. 2. That those precompos'd set forms in which they
joined, were such as the respective Congregations were accustomed to;
and thoroughly acquainted with. 3. That their Practice warrants the
Imposition

Imposition of a National precompos'd Liturgy. To which is annex'd, a Discourse of the Gift of Prayer, shewing, that what the Dissenters mean by the Gift of Prayer, *viz.* a Faculty of Conceiving Prayers *extempore*, is not promised in Scripture. The Second Edition.

A Discourse of joint Prayer; shewing, I. What is meant by joint Prayer. II. That the joint Use of Prayers conceiv'd *extempore* hinders Devotion, and consequently displeases God: whereas the joint Use of such precompos'd set Forms, as the Congregation is accusom'd to, and throughly acquainted with, does most effectually promote Devotion, and consequently is commanded by God. III. That the Lay Dissenters are oblig'd, upon their own Principles, to abhor the Prayers offer'd in their separate Assemblies, and to join in Communion with the Establish'd Church. The Second Edition.

A Paraphrase with Annotations upon the Book of *Common Prayer*, wherein the Text is explain'd, Objections are answer'd, and Advice is humbly offer'd, both to the Clergy and Layety, for promoting true Devotion in the Use of it. The Second Edition.

Charity Schools recommended in a Sermon preach'd at St. James's Church in Colchester, on Sunday March 26. 1710. Published at the Request of the Trustees. The Second Edition. Price 1 d.

A Letter to Mr. B. Robinson, occasion'd by his Review of the Case of Liturgies and their Imposition.

A second Letter to Mr. B. Robinson on the same Subject.

The Rights of the Clergy of the Christian Church; or a Discourse shewing, that God has given and appropriated to the Clergy, Authority to ordain, baptize, preach, preside in Church-Prayer, and consecrate the Lord's Supper. Wherein also the pretended Divine Right of the Layety to elect, either the Persons to be ordained, or their own particular Pastors, is examined and disproved.

Directions for Studying, I. A general System or Body of Divinity. II. The Thirty nine Articles of Religion. To which is added, St. Jerome's Epistle to *Nepotianus*. The Second Edition.

An Essay on the Thirty Nine Articles of Religion Agreed on in the Year 1562, and Revised in the Year 1571; Wherein (the Text being first exhibited in *Latin* and *English*, and the minutest Variations of 18 the most Ancient and Authentick Copies carefully noted) an Account is given of the Proceedings of Convocation in framing and settling the Text of the Articles; The Controverted Clause of the 20th Article is demonstrated to be genuin; And the Case of Subscription to the Articles is considered in Point of Law, History, and Conscience. With a Prefatory Epistle to *Anthony Collins*, Esq; wherein the egregious Falshoods and Calumnies of the Author of *Priestcraft in Perfection*, are exposed.

The Nonjurors Separation from the Public Assemblys of the Church of *England* examin'd, and prov'd to be Schismatical upon their own Principles. The Second Edition.

The Case of the Reform'd Episcopal Churches in *Great Poland* and *Polish Prussia* consider'd, in a Sermon preach'd on Sunday Nov. 18 1716. at St. Laurence Jewry, London, in the Morning, and St. Olave's, Southwark, in the Afternoon. The Second Edition

There will speedily be publish'd by the same Author,

A Discourse of the Everblessed Trinity in Unity, with an Examination of Dr. Clarke's Scripture Doctrin of the Trinity.

l,
s
-

t
s
e
o,
-
-
s
h

r,
e
e
s
c-

of

se
i-
te
he
r-

y.
e-

he
ng
18
nt
he
is
ti-
a a
al-
are

ch
wn

nd
16.
rk,

na-